

गुरुपादः के. हेगडेविरचितम्

तेजस्सङ्क्रमः

(नाम संस्कृतनाटकम्)

TEJASSANKRAMAH

(One act Sanskrit Play)

(WITH ENGLISH VERSION)

Author :

Prof. GURPAD K. HEGDE M.A.

Published By :

THE MALNAD RESEARCH ACADEMY (R.)

No. 55/1, I Cross, Jayanagara

Shimoga - 577 201, Karnataka

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Prof. GURPAD K. HEGDE M.A.,

Head of the Dept. of Sanskrit
Lal Bahadur & S.B.S. College,
Sagar (Karnataka) - 577 401

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At present Academy is publishing three Sanskrit original works of Prof. Gurupad K. Hegde, HOD Sanskrit, L.B. and S.B.S College, Sagar with his own English translation-
i) 'Kannāḍavanmayavikase Samsritasya Prabhavaḥ' the influence of Sanskrit on the development of Kannada Literature.
ii) Tējasankramah, one act play in Sanskrit.
iii) Adhyātmastotramantrabhavagītaḥ, the stotra and the mantra are written in traditional way with the 'Karaṅga' and the Hṛdayāṅganyāsas. The Academy has great pleasure in publishing these important original Sanskrit works. On behalf of the Members I express my gratitude to the author Prof. Gurupad K. Hegde of Sagar.

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Dr. G. V. KALLAPURA

Founder Secretary.

॥ उपोद्घातः ॥

रामपरशुरामसमागमसन्दर्भमधिकृत्य रचितेऽस्मि-
न्नेकाङ्कनाटके तेजस्सङ्क्रमे मया कालदेशयोः कृता पर्याप्ता
परिवृत्तिः । रामायणे तु रामविवाहकार्यानन्तरमयोध्या-
मार्गमध्ये परशुरामागमनं तदा च रामेण सह मुख्यतो
दशरथवसिष्ठौ वर्तेते इति सर्वेषां विदितमेव । अत्र सहद-
यस्वा-दानुकूल्यतो जनकसद्मैवानीतो भार्गवः ।
अधुनातनभारतीयबन्धू इव दशरथजनकौ प्रासाद-
चतुश्शाले उभयकुशलाभिवृद्धिमधिकृत्यात्र सम्भाषण-
परौ दृश्येते । अन्तर्गृहे रामविवाहहोमश्चलतीति तयो-
स्सम्भाषणेन ज्ञायते । रामेतराणां दशरथीनां विवाह-
प्रस्तावोऽप्यत्र भवति । तदा स्वाश्रमं प्रति जिगमिषुः-
र्विश्वामित्रमहर्षिस्तयोः राज्ञोरनुज्ञां प्राप्तुं तत्रागच्छति । तदैव
श्रूयते परशुरामवचः । भीताभ्यां दशरथजनकाभ्यां प्रार्थितो
विश्वामित्रस्तत्रैव तिष्ठति । विवाहहोमावसाने सलक्ष्मणः
सपत्नीको रामो गुरून् नन्तुं तत्रागच्छति । तदात्र परशुरामा-
गमनम् । तेन च काले स्वात्मतेजोऽर्पणञ्च ।

कर्णाटकस्य सागरपत्तनस्थे लालबहादुरमहा-
विद्यालये १९७२ तमे क्रैस्तवत्सरे मम छात्रद्वारा वार्षिक-
स्नेहसम्मेलने अभिनीतमिदं नाटकं तत्रस्थैः सहस्रशैः

सहृदयैः प्रशंसितमित्यत्र नातिशयोक्तिः । नाटकमिदं
आकाशवाण्यापि प्रसारितमिति प्रस्तावनायां लिखित-
मेव । अधुनास्य प्रकटना सर्वयुगीनसहृदयमनः-
प्रीत्यर्थम् ।

नाटकस्यास्य मयैवकृताङ्गलभाषान्तरस्याङ्गुलि-
मुद्रणकार्यं कृतवत्यै मद्भार्यायै सुलेखायै सप्रेमकृत-
ज्ञताः ।

नाटकस्यास्य प्रकटनार्थं सहर्षमागतायाः
शिवमोग्गायां स्थितायाः मलेनाडु रिसर्च् अकाडम्याः
कार्यदर्शिनं डा॥ जी.वी. कल्लापुरवर्यं सादरं प्रणमामि ।
अस्य ग्रन्थस्य डी.टी.पीं. कृतवते, इण्टेल् कम्यूटर
संस्थायाः शशिधरमहोदयाय हृत्पूर्वककृतज्ञताः ।

लालबहादुर तथा एस्.बी.एस्. गुरुपादः के हेगडे
महाविद्यालयम्
सागरपत्तनम् (कर्णाटकराज्यम्)
१८-५-१९९८

PREFACE

TEJASSANKRAMAH is an one-act play in Sanskrit. It is based on the occasion of the meet of Rāma and Paraśurāma. I have made here copious changes in time and place. In the Rāmāyaṇa Paraśurāma is found coming on the way to Ayodhyā after the period of the completion of Rāma's marriage-ceremony; and, it is known by one and all that on that occasion there were, mainly, Daśaratha and Vasiṣṭha with Rāma. Here, to enlighten the connoisseurs, Paraśurāma is brought to Janaka's palace. And, it is just like the modern relatives at the marriage ceremony of India, Daśaratha and Janaka are found here conversing on their mutual prosperity by sitting in the palace-quadrangle. Their conversation reveals that the rite of Rāma's marriage-fire-worship was going on in the inner part of the palace. Here, the marriage-proposal of the sons of Daśaratha, other than Rāma, also takes place. Then, there comes the great sage Viśvāmitra: he wants to return to his hermitage by taking leave from the two kings. At that moment the words spoken by Paraśurāma are heard. Viśvāmitra stays there itself as Daśaratha and Janaka request him because they are afraid of Paraśurāma's cruelty. Rāma accompanied by his wife and brother Lakṣmaṇa comes there to pay due

respect to elders after the completion of the rite of the marriage-fire-worship. Then Paraśurāma comes there and, at last, he is brought to prepare himself to offer his luster to Rāma.

This drama was staged by my students in 1972 on the occasion of the annual social gathering of Lal Bahadur College, Sagar; and, it is not to exaggerate but to tell the fact that the men of taste who were present there expressed their feeling of high appreciation. It is mentioned in the prelude of this drama that it found broadcast by the All India Radio, Bangalore twice in July 1972 and July 1973. Now it is published to enlighten the men of taste of all times.

I am deeply indebted to Dr. G.V. Kallapur, the Secretary of the Malnad Research Academy (R.), Shimoga as he came forward to publish this drama. I must express my deep gratitude to my wife Smt. Sulekhā who helped me by typing the English version. Thanks to Sri Shashidhar of Intell Computers, Sagar for his nice D.T.P. work.

Lal Bahadur &
S.B.S. College,
Sagar - 577 401
18-5-1998

Gurupad K. Hegde

पात्राणि

- १) सूत्रधारः
- २) विश्वामित्रः
- ३) दशरथः
- ४) जनकः
- ५) रामः
- ६) सीताः
- ७) लक्ष्मणः
- ८) परशुरामः

तेजस्सङ्क्रमः

तेजस्सङ्क्रमः

(एकाङ्कनाटकम्)

सूत्रधारः- (प्रविश्य)

तेजोधृतत्रिलोकं यत् सर्वात्मसुविकासकम् ।

नित्यात्मसदमसन्तुष्टं परतत्त्वं नमाम्यहम् ॥१॥

भोः ! परिषदः ! इयं तावद्विज्ञापना । अस्ति खलु श्रीमत्याः
वसुन्धरायाः कपोलभूते कर्णाटकप्रदेशे लोलकायमानं
शिरसीति ख्यातं पत्तनम् । तत्समीपेषु ग्रामेष्वेकतमः
उम्बलेकोप्पः इति तनुग्रामः । तत्र सञ्जातेन कृष्णप्पदाक्षा-

TEJASSANKRAMAH

(One act play)

Manager - (Entering)

Salutation to the Supreme Principle That
holds the three worlds with own luster,
That illumines highly all the individual
souls and is happy always in the house
constituted by Thatself(1).

Dear audience, here is some thing to
communicate. There is a famous town called
Sirsi as if a pendent of the ear-ornament on
the chin known as Karnataka State of the Lady

यणीसूनुना सुलेखाप्रियभर्त्रा श्लेषसिद्धान्तप्रतिष्ठापकेन
 वैश्वामित्रेण 'गुरुपादः के. हेगडे' इत्यभिधाङ्कितेन
 क्रिस्ताब्दीय विंशतितमशतकस्य कविष्वेकतमेन
 रामायणमधिकृत्य विरचितं तेजस्सङ्क्रमो नामैकाङ्क-
 नाटकं नाटयितव्यमधुना भवतां सन्निधौ । इदं नाटकं तु
 प्रकटनात्पूर्वमेव द्विःप्रसारितमाकाशवाण्या शतकस्यास्य
 द्वासप्ततित्रयस्सप्ततिवर्षयोर्जुलैमासयोर्बेङ्गलूरुकेन्द्रतो
 रसमञ्जर्याम् । (विलोक्य) अये । अयमत्र विश्वा-
 मित्रमहर्षिः । नूनं रामविवाहं दृष्ट्वा कृतार्थमात्मानं मत्वा

Earth. Among the many villages near to that town there is a small village called Umbalekoppa. It is the place of birth of Gurupad K. Hegde. He belongs to the Viśvāmitra-lineage; he is the founder of the theory of Pun; he happens to be a son of Krishṇappa and Dākshāyaṇī and spouse of Sulekhā; he is one of the poets of the 20th century A.D. He composed this one-act-play called TEJASSANKRAMAḤ which is based on the Rāmāyaṇa. Now this is to be staged before you. This drama is already broadcast twice from the All India Radio, Bangalore in July, 1972 and July, 1973 in the Rasamañjarī-programme even before its publication.

सानन्दस्तत्रभवान् महर्षिस्त्वत्रैवागच्छति । भवतु,
तावद्विलोकयन्तु । (निष्क्रान्तः)

॥ इति प्रस्तावना ॥

(ततः प्रविशति विश्वामित्रः)

विश्वामित्रः -

स्वेच्छाकल्पितसर्वलोकनिवहान् स्वांशेन यः पूरयन्
कृत्वा तान् ममताविजृम्भितनटान् शक्त्या महत्यात्मनः।

(Looking at) Oh, here is a great seer
Viśvāmitra. It is sure that the seer is coming
here only by seeing Rāma's marriage and,
thereby, thinking his object accomplished. He
is happy. Let it be so; you please see now
(Exists).

(Here ends the prelude)

(Then Vishvāmitra enters)

Viśvāmitra - Rāma, the All-pervasive One who has
created all the multitudes of beings (all
the worlds) at His own will and filled
up all with His fractional spirit, who
prepared all with His great prowess to

लीलानिर्मितधर्मकर्मविधिना सर्वाश्च सञ्चालयन्
रामोऽसौ रमते विभुर्विजयते सर्वास्ववस्थासु नः ॥२॥

रामविवाहावसरे, यन्मम कर्तव्यमासीत् तदनुष्ठितं
मया । जगतः पित्रोः प्रकृतिपुरुषयोः सीतारामयोः विवाहलीलां
दृष्ट्वा कृतार्थोऽस्म्यहम् । अधुना, दशरथजनकाभ्यां
कृताभ्यनुज्ञः स्वाश्रमं गन्तुमुत्सहे । (निष्क्रान्तः)

(ततः प्रविशतः आसनस्थौ दशरथजनकौ ।)

be actors of self-centred and who makes
all to move by means of aptitude and
action that have been formed sportively,
enjoys in all sorts of conditions of
us (2).

I have done my duty due at the time of
Rāma's marriage. I am satisfied by seeing
the marriage-sport of Rāma and Sītā, the
Supreme Self and the Suprend Nature who
are the parents of the world. Now, I would
like to go to my hermitage by taking
permission of Daśaratha and Janaka.
(Exists)

(Then Daśaratha and Janaka are seen seated)

जनकः- अयोध्याधिप, दशरथमहाराज, नूनं भवतः पुत्रपराक्रमेण विस्मितोऽहमुत्सहे भवन्तमभिनन्दितुम् । अहं खलु शैवं धनुरुद्धीतुमप्यसमर्थान् सर्वान् प्रथितवीरान् दृष्ट्वा अभवं सीताविवाहविषये अतीव व्याकुलितः । अमानुषेण ते पुत्रतेजसा वर्धितोऽसि ।

दशरथः- विदेहराज, तत्खलु विश्वामित्रमहर्षेनुग्रह एव । अनुरूपभार्यां प्राप्य मे प्रियपुत्रो रामोऽपि वर्धते ।

Janaka - Lord of Ayodhyā, great king, Daśaratha, I am astonished by seeing the valour of your son; and, for, I am eager to congratulate you. I was anxious enough so far as Sītā's marriage is concerned as I saw all the noted heroes unable even to lift up the bow of Śiva. You are prospered with the valour of your son not common to human beings.

Daśaratha - King of Mithilā, all that is due to the favour of the great seer Viśvāmitra. My beloved son, Rāma is happy by securing befitting wife.

जनकः - अपि च, महर्षिवचनानुसारेण आत्मानं धन्यं मन्ये यदि भवान्
अनुमन्यते ऊर्मिलामाण्डवीश्रुतकीर्तिरपि स्वीकर्तुं
लक्ष्मणभरतशत्रुघ्नेभ्यः ।

दशरथः - जनकराज, इदं मम भागधेयं ननु । तत्रापि च कः शक्तो
गुरुवचनमुल्लङ्घयितुम् ? (सुदूरं निरूप्य)
नूनं स भगवान् कौशिकः इत एव आगच्छति ।

(विश्वामित्रः प्रविशति । उभौ उत्तिष्ठतः ।)

दशरथजनकौ - महर्षे, भवन्तमभिवादयावहे ।
(नमस्कुरुतः)

Janaka - Besides, I would have felt myself blessed one if you accept Ūrmilā, Māṇḍavī and Śrutakīrti for Lakshmaṇa, Bharata and Śatrughna respectively as the great seer has expressed the same in words.

Daśaratha - King Janaka, it is indeed my good fortune. Moreover, who is able to disobey the word of a 'guru' ? (Looking at far ahead) Oh! the revered Kauśika is coming here only.

(Viśvāmitra enters; both get up from their seats).

Daśaratha & Janaka- Honourable seer, we bow down to you.

(Both of them offer salutation).

विश्वामित्रः - राजानौ, युवयोरानन्दो द्विगुणो भवतु ।

दशरथजनकौ - अनुगृहीतौ स्वः ।

जनकः - भगवन्, परिगृह्यतामिदमासनम् ।

(आसनं दर्शयति । विश्वामित्रः उपविशति ।)

दशरथः - महर्षे, भवतः कृपया ममात्मजस्य कीर्तिर्दिगन्तमपि
व्याप्ता ।

विश्वामित्रः - अहं खलु निमित्तमात्रम् । आत्मनः प्रभावादेव त्वदीयेन
पुत्रेण प्राप्ता वीर्यशुल्का सीता । भवतु, राजानौ, परिसमाप्तं

Viśvāmitra - Kings, may your mirth be doubled.

Daśaratha & Janaka - We are blessed.

Janaka - Revered one, please take the seat.

(Showes the seat; Viśvāmitra sits on it).

Daśaratha - Honourable seer, it is the result of your
mercy that the fame of my son pervaded
even the ending portions of all quarters.

Viśvāmitra - I am just an instrumental cause. Your son
has secured Sītā, the prowess-priced one
by his own valour. Let it be there: kings,
the marriage-ceremony at hand is over.
Both of you are prospered by securing
befitting relationship. All the subjects of

खलु प्रस्तुतं विवाहमङ्गलम् । अनुरूप्यसम्बन्धं प्राप्य
वर्धितौ युवाम् । राष्ट्रयोः कृतार्थाः सर्वाः प्रजाः । दशरथ,
मदीययज्ञरक्षणार्थं मया आनीतौ भवतः पुत्रौ इदानीं
प्रत्यर्पितौ । भवतश्चानुरोधेन स्वाश्रमम् अधुना गन्तु-
मुत्सहे ।

(नेपथ्ये)

श्रुत्वा शिवधनुर्भङ्गं क्रुद्धः क्षत्रकुलान्तकः ।

निष्क्रामति स ताम्राक्षः स्वाश्रमाद्भृगुकेतनः ॥३॥

जनकः - (सभयम्) भगवान् परशुरामः ! कथं सः शिवधनुःपक्षपाती

both of your countries are contented.
Daśaratha, I have brought back to you your
sons whom I had taken with me to get my
sacrifice protected. Now, with your
permission I would like to go back to my
hermitage.

(Behind the curtain)

The banner of the lineage of Bhrigu -
Paraśurāma is coming out from his
hermitage as he has heard the news of
breaking the bow of Lord Śiva: he is the
very god of death for the class of warriors.
He is hot; his eyes are red. (3)

Janaka - (with fear) Revered Paraśurāma ! He is

त्वत्रैवागच्छति ? किं कुर्मः ? असौ जमदग्निपुत्रः
क्षत्रियाणां प्रलयाग्निरेव ।

दशरथः - हा विनष्टोऽस्मि

मत्पुत्रशौर्यकार्येण धन्योऽहमिति वेदिनः ।

मन्दभाग्यस्य सर्वस्वं फलेग्रहि विनाशितम् ॥४॥

हा राम ! मे नयनाभिराम ! किं त्वदीयमभिनन्दनीयं शौर्यं
सर्वनाशायैव कल्पितं विधात्रा ? किं
विद्वेषजन्यकोपाग्नेर्हविर्भवितुं त्वमनुगृहीतो यज्ञाग्निना ?

highly inclined one in Śiva's bow. Is he
coming here itself? What shall we do ?
This son of Jamadagni is none but the
dissolutional fire to the warrior-class.

Daśaratha - Oh! I am collapsed.

**Just when I think myself blessed one
owing to the valorous deed of my son all
my fortune is ruined just when the reward
is about at hand. (4)**

O Rāma! dear to my eyes ! is your praise-
worthy heroism composed of for all ruin
by the Fate ? Are you bestowed to me by
the sacrificial fire to become an oblation
to the fire of anger caused by enmity ?

(विश्वामित्रं प्रति) महर्षे, मम रामं - भवतः प्रियशिष्यं जीवय ।

जनकः - प्राप्ते वसन्ते प्रलयाग्निपातः । महर्षे, किमत्र भविष्यति ! कदापि न शक्नोमि दृष्टुं मे प्रियदुहितुस्सीतायाः सौभाग्यनाशम् । अत्रैव भूत्वा तावदनुगृह्णातु भवान् ।

विश्वामित्रः - राजानौ, अलमल्पीयसापि व्याकुलेन । सर्वक्षत्रियकुमारैरपि दुर्दम्यस्य शिवधनोर्भङ्गसमये प्रकटितं रामसामर्थ्यं स्मृत्वा धैर्यं धारयेथाम् । अमानुषं

(Turning towards Viśvāmitra) O, great seer, please assure the life of my Rāma, your dear disciple.

Janaka - It is the shower of dissolutional fire just at the entrance of the spring. O great seer, what may happen here ! Never I can see any loss of the auspicious state of my beloved daughter, Sītā. Please stay here itself and support us.

Viśvāmitra - Kings, there is no need of anxiety whatsoever. Be courageous by recollecting Rāma's bravery shown while breaking Śiva's bow that was beyond the reach of

मे शिष्यस्य बलम् । जनक, अविच्छिन्नं सीतायाः
सौभाग्यमिति जानीहि ।

दशरथः - भगवन्, अनेन वचनामृतेन सञ्जीवितोऽस्मि । किन्तु
पितृहृदयसहजशङ्का मां बाधते ।

जनकः - महाराज, न कदाप्यलीकं भविष्यति गुरोर्वचः । नूनं रामस्य
विजयमेव वयं पश्यामः ।

विश्वामित्रः - दशरथ, सर्वं विज्ञायते यथावसरे । रामपरशुरामयोः
सङ्गमसमाप्तिपर्यन्तम् अत्रैव तिष्ठाम्यहम् । चिन्तां मा
कुरु ।

all the princes. The strength of my pupil is
uncommon to any other man. Janaka,
please note that the auspicious state of Sītā
is unbreakable.

Daśaratha - Revered one, I am enlivened by this word-
nectar. But, yet, anxiety which is common
to the heart of a father afflicts me.

Janaka - Great king, the word of 'guru' shall never
be false. It is sure that we see Rāma's
victory only.

Viśvāmitra - Daśaratha, all will be made clear at proper
time. I stay here only upto the meet of
Rāma and Paraśurāma. Don't become
anxious.

दशरथः - यथा भगवदिच्छा । भृशं पर्याकुलितं हि मे मनः । अधुनैव
रामं दृष्टुमिच्छामि । किं परिसमाप्तो विवाहहोमः ?

(ततः प्रविशन्ति रामसीतालक्ष्मणाः)

रामः - लक्ष्मण, विवाहहोमावसाने भगवता वसिष्ठमहर्षिणा
अनुशासितोऽहं यथा 'वत्स, प्रथमं गुरुन् नत्वा गच्छ
देवालयं सपत्नीको देवपूजनाय' इति । जगति
प्रत्यक्षदेवताः खलु गुरवः । (गुरुन् दृष्ट्वा) पूज्यपादाः,
सभार्यो रामोऽहमभिवादये । (नमस्करोति सीता च)

Daśaratha - As God wills ! any way my mind is full of
anxiety. I would like to see Rāma now
itself. Is the worship of marriage-fire
over ?

(Then enter Rāma, Sītā and Lakshmaṇa)

Rāma - Lakshmaṇa, at the end of the act of
worshiping the marriage-fire venerable
Vasiṣṭha has instructed me, "child, being
accompanied by your wife first offer
salutation to the elders and then, go to the
temple to worship the god". Elders are the
visible deities in the world. (Seeing the
elders) Venerable ones, myself, Rāma,
accompanied by wife, bow down to you.
(Sītā also salutes to them.)

लक्ष्मणः - भगवन्तः, लक्ष्मणोऽहमभिवादये ।

दशरथजनकौ - दीर्घायुष्मन्तो भवत ।

विश्वामित्रः - युष्मदभिलषितं सुलभं भवतु ।

रामसीतालक्षणाः - अनुगृहीताः स्मः ।

(विश्वामित्रः स्थिरदृशा तानवलोकयति ।
दशरथजनकौ निर्निमेषं विलोकयतश्च ।)

रामः - भगवन्तः, क्षम्यतां बाल्यौत्सुक्यम् । युष्माकं
निर्निमेषनयनानि किमपि कथयन्तीव । कः प्रस्तावः ?

Lakshmaṇa - Respected ones, myself, Lakshmaṇa also
bow down to you.

Daśaratha and Janaka - Live you all long.

Viśvāmitra - Whatever you wish may that be at your
reach.

Rāma, Sītā and Lakshmaṇa - We are blessed.

(Viśvāmitra looks at them with firm eyes.
Daśaratha and Janaka look at them with
their eyes not closed.)

Rāma - Venerable ones, forgive the childish
eagerness; your eyes, not closed, appear
as if telling something. What is the
matter ?

दशरथः - राम ! मेकु...ल...व...र्ध...न...क ! (अधरं प्रस्फुरति)

विश्वामित्रः - वत्स, शिवधनुर्भङ्गवृत्तान्तं श्रुत्वा कोपानलोदीपितः
प्रलयकालभैरवः परशुरामस्त्वत्रैवागमिष्यतीति वचनं
श्रुतम् ।

सीता - अहो अत्याहितम् । किमत्र भविष्यति ?

लक्ष्मणः - न किञ्चित् । तात, आज्ञापय माम् । अवकाशं मे देहि ।
निग्रहीष्यामि परशुधरं तन्तावत् । यूयं सर्वेऽप्यधुना प्रेक्षध्वं
मम शौर्यकार्यम् ।

Daśaratha - Rāma, you.. who are to enrich my race...

(The lower lip throbs)

Viśvāmitra - Child, a word is heard that Paraśurāma, as
if God Bhairava himself appearing in the
dissolutional period, is flamed up with
anger by listening to the episode of
breaking the bow of Śiva and, he is coming
here itself.

Sītā - oh! it is a calamity befallen. What may
happen next ?

Lakshmana - Nothing. Father, order me: give me here
an opportunity. I shall suppress the holder
of the axe now only. You all see now my
valorous deed.

रामः - लक्ष्मण, मा त्वरस्व ।

दशरथः - वत्स, लक्ष्मण, जानामि तव शौर्यं साहसप्रवृत्तिञ्च । किन्तु बालः खलु त्वम् । कार्त्यवीर्यार्जुनाद्यप्रतिमवीरविध्वंसकः स परशुरामस्त्वसमानयुद्धकुशलः तपोबलवर्धितः अजरामरणदुर्विदग्धश्च ।

विश्वामित्रः - राजन्, वीरकेसरिणौ रामलक्ष्मणौ । अनयोर्विषये कः सन्देहः ?

Rāma - Lakshmaṇa, don't be hurry.

Daśaratha - Child, Lakshmaṇa, I know your bravery and your dashing nature too. But, you are yet a child; whereas, that Paraśurāma who had crumbled into dust the unequalled heroes like Kārttyavīryārjuna is uncommonly conversant with war; and, he is full-grown one in prowess strengthened with penance; he is haughty as he is free from old-age and death.

Viśvāmitra - King, Rāma and Lakshmaṇa are a couple of brave lions. Why do you doubt in them ?

जनकः - महर्षिणा कथितं यद्यज्ञसंरक्षणे समुद्यतस्य रामस्य राक्षसविध्वंसकस्य शौर्यं प्रत्यक्षमेव ।

रामः - श्रुतं खलु जामदग्न्यपराक्रमः । किन्तु, न दृष्टपूर्वं मया । तं दृष्ट्वाद्य कृतार्थो भविष्यामि । लक्ष्मण, एतन्महाब्राह्मणं धनुर्बाणैर्मा प्रकोपय । भगवन्तः, युष्माकमाशीर्वाद-रक्षितोऽयं रामः तं भृगुवंशकेतुं जामदग्न्यं प्रशामयिष्यति ।

Janaka - As the great seer said, Rāma's heroism is quite evident while he destroyed the demons at the time of protecting the sacrifice.

Rāma - I have heard the valour of Paraśurāma. But, I had not seen him so far. Today, by seeing him I shall get my desire accomplished. Lakshmaṇa, do not provoke this great Brahmin by showing bow and arrows.

Revered ones, this Rāma, protected by your blessings will cool down Paraśurāma, the banner of the lineage of Bhrigu.

जनकः - (सीतां प्रति) सीता, त्वं खलु कातरा । अन्तःपुरं प्रविश
तावत् ।

सीता - तात, मां क्षमस्व । अत्रैवार्यपुत्रस्य पार्श्वे स्थातुमि-
च्छामि ।

(नेपथ्ये परशुरामवचः)

(परशुरामः - कः खलु स रामः; उद्धतक्षत्रियः; यो मम
गुरोर्भगवतश्शिवस्य धनुर्भित्वाद्यामन्त्रयत्यकालमृत्युम् ।
दर्शय तं दुर्विनीतम् । भो दाशरथे, तवान्तकोऽह-
मागतः ।)

Janaka - (Towards Sītā) Sītā, you are really afraid.
You may go into the inner apartment of
the palace.

Sītā - Father, please excuse me. I would like to
stay here itself by the side of my husband.

(the words of Paraśurāma are heard
behind the curtain)

(Paraśurāma - Who is that Rāma, the
haughty warrior who invites untimely death
today by breaking the bow of my teacher,
god Śiva ? Show me that wicked one. O
son of Daśaratha, I am the god of death for
you; I have come here.)

दशरथः - आगत एव स परशुधरः । भगवन्, सूर्यदेव, प्रसीद ! देहि
तावत् त्वदीयं सर्वं तेजः त्वद्वंशसम्भवाय रामाय । महर्षे,
अभयं अ.....भ...य....म् ।

विश्वामित्रः - समाश्वसितु समाश्वसितु राजन् ।

(ततः प्रविशति परशुरामः ।)

परशुरामः -

गोभूसज्जनरक्षणेषु विमुखान् देवावमाने रतान्
क्षात्रोत्तम्भितशौर्यगर्वितखलान् हत्वा च मे
जृम्भितः ।

Daśaratha - The holder of axe has already come.
Respected god, o sun, be favourable; now,
give your all luster to Rāma born in your
race. O great seer, security... please
protection.

Viśvāmitra - King, take heart: be courageous.

(Then Paraśurāma enters.)

Paraśurāma - This my axe which was stretched
everywhere by killing the wicked ones
who were haughty owing to the heroism
common to warrior-class, who were
indulged in insulting divine beings and

लोकक्षोभसमर्थरुद्रनयनप्राग्भारगर्वङ्कष-
स्सोऽयं कार्मुकभञ्जकस्य परशुश्चित्वा शिरः
शाम्यति ॥५॥

कोऽस्ति तद्रामः ? आगच्छ पुस्तः । (विश्वामित्रं दृष्ट्वा
आत्मगतम्) अये, अयं तु विश्वामित्रो महर्षिः । (प्रकाशम्)
महर्षे, जगदग्निपुत्रः परशुरामोऽहमभिवाद्मये । (पुनरपि
कुमारौ वीक्ष्य) कतरो युवयो रामः ?

who were averted from protecting cows,
lands and noble ones and, which strikes
the aspersion of Rudra's eyes that are
competent to creat agitation in the entire
world is to become cool only after cutting
the head of the man who has broken the
bow. (5)

Where is that Rāma ? Come before me.
(In himself on seeing Viśvāmitra) Oh! here
is the great seer Viśvāmitra. (Loudly) Great
seer, myself, Paraśurāma, son of
Jamadagni, bow down to you. (Again
looking at the two young ones) who is
Rāma between you ?

रामः - दिव्यात्मन्, इक्ष्वाकुकुलतिलकस्य दशरथस्य पुत्रो
रामोऽहमभिवादये ।

परशुरामः - दाशरथे, यस्य स्मरणेन हि मरणं शरणायते क्षत्रियलोकः
तस्य भार्गवस्य क्रोधदावानले पतितं त्वां रक्षितुं
त्रिभुवनेऽस्मिन् कोऽपि न समर्थः ।

रामः - मर्षयतु भवान् । अकलङ्कगुणशोभितरघुकुले जातस्य
को वा ममापराध इति ज्ञातुमिच्छामि ।

Rāma - O great soul, myself, son of Daśaratha who
is the best of the people of Ikṣvāku dynasty,
offer salutation to you.

Paraśurāma - O son of Daśratha, you have fallen down
in the forest-fire, the wrath of that
Bhargava, at the very remembrance of whose
the entire world of warriors becomes
refugee of death. No body is there able in
these three worlds to protect you.

Rāma - You please be calm. myself, born in the
race of Raghu, who was graced with noble
conducts, would like to know what fault I
have committed.

परशुरामः - (विहस्य) अपराधमपि न जानीषे ! कथम्, मदुरोश्शिवस्य धनुर्भञ्जनकाले क्षत्रान्तकोऽहं न स्मृतः ?

लक्ष्मणः - कथं स्मर्यते भवान् ? यतः कुत्रापि तद्धनुरपरि न दृष्टं भवतो नामधेयम् ।

परशुरामः - रे बाल ! कस्त्वम् ? किमेतत्पतङ्ग इव अग्निज्वालय सह क्रीडितुमुत्सहसे ।

रामः - लक्ष्मण, पूज्येषु तपोधनेषु विनयेन भवितव्यम् ।

जनकः - जामदग्न्य, मर्षय । अत्र रामस्य किञ्चिदपि दोषो नास्ति । यतः वीर्यशुल्कां मे दुहितरं जानकीं वीर्यस्पर्धायां .

Praśurāma - (Laughing) Yet you don't know your offense ! How is it that you did not remember me, the god of death to warriors, at the time of breaking Siva's bow ?

Lakshmaṇa - How could you be remebered ? For, your name was seen no where on that bow.

Paraśurāma - O child, who are you ? How is it that you are eager to act as a moth that moves to play with the flame of fire ?

Rāma - Lakshmaṇa, we have to be modest with revered sages.

Janaka - Son of Jamadagni, be calm. There is no fault of Rāma here whatsoever. Because,

विजेतुम् आसीदसौ धनुर्गृहीतवान् । तदा तस्य कार्मुकस्य
भञ्जनविचारोऽपि नासीत् । यतः वक्षसि धनुरारोपण-
ज्याकर्षणमात्रमासीन्मे स्पर्धानिबन्धनम् । किन्तु,
आकर्णान्तज्याकर्षणमात्रेण तस्य पुरातनत्वात् तद्धनु-
र्भग्नम् । प्रसीद, आसनं परिगृह्यतां तावत् ।

परशुरामः - राजर्षे, न तु पुरातनत्वात् । तेन शिवधनुषा सह
देवैस्स्रष्टमेतद्वैष्णवधनुः पश्यतु तावत्, दृढं वा न वा
इति । (ज्यां निर्घोषयति ।) कृतमासनेन । अहं न खलु
सान्त्वनसुलभः ।

he took the bow (in his hand) to win my daughter, Jānaki, the prowess- priced one in the heroic competition. At that time there was not even the thought of breaking the bow; because, the condition of the competition was limited to lift up the bow, put it on the chest and to pull the bow-string up to ear; but, it was broken as it was old enough. Be calm and please take the seat now.

Paraśurāma - Great king, not because it was old. See this bow belonging to Viṣṇu, prepared by gods along with the bow of Śiva, whether strong or weak. (Sounds the bow-string) Let the seat be there itself. I am not at all at the reach of easy-consolation.

दशरथः - भगवन्, वेदाध्ययनविभूते, भार्गवकुलतिलक,
धर्मपरायण, तेजोराशे, तपोधन, शरणागतरक्षक,
पित्राज्ञापरिपालक, दीनोऽयं रविकुलोद्भवः अयोध्याधिपो
दशरथः पुत्रभिक्षां याचते । अनुगृह्यतां तावत् । अज्ञानेन
कृतं मम पुत्रापराधं क्षन्तुमर्हति भवान् ।

परशुरामः - कीदृशः खलु क्षत्रियदुराग्रह इत्यहं जाने । भो दशरथ,
क्षत्रियविध्वंसनावसरे मया कृतासु एकविंशतिभूप्र-
दक्षिणास्वपि वैवाहिककङ्कणालङ्कृतस्त्वं मां
निराशाभाजनमकरोः । यदि निष्कङ्कणस्त्वं तदा मे

Daśaratha - Revered one, o great one by studying the
Vedas, best among the people of the
Bhārgava lineage, o resorted one to virtue!
mass of luster, wealthy in penance,
protector of refugees, obeyer of the orders
of father, this poor Daśaratha, born in the
dynasty of Raghu, and, the king of
Ayodhyā begs his son in alms; please be
favourable and forgive the blunder
committed by my son unknowingly.

Paraśurāma - I know how bad is warriors' persistence.
Oh! Daśaratha ! you had disappointed me
by decorating your hand with marriage-
strings in all my 21 rounds around the earth
done at the time of annihilation of warriors.
If you had been caught hold by my eyes

दृष्टिपथमगमिष्यश्चेत् तर्हि रुद्रधनुर्भञ्जकस्य अविधेय-
स्यास्य पुत्रकस्य जन्मापि नाभविष्यत् ।

विश्वामित्रः - भार्गवराम, सर्वान् क्षत्रियान् कार्त्यवीर्यार्जुना इति
मा मन्यस्व । गुणरत्नविभूषितो दाशरथी रामः सागर इव
खलु सर्वैरादरणीयः ।

परशुरामः - विश्वामित्रमहर्षे, रत्नैः सह नक्रोऽपि निवसति सागरे इत्यव-
गन्तव्यम् ।

लक्ष्मणः - भगवन्तः, न शक्नोम्यहं श्रोतुं मे भ्रातृनिन्दाम् । भ्रातः,
आज्ञापय माम् ।

then without marriage-string, there would
be no chance of the very birth of this your
disobeying son who has broken Śiva's bow.

Viśvāmitra - Bhārgavarāma, don't think all warriors to
be Kārttyavīryārjunas. Daśaratha's son -
Rāma is graced with jewels like virtues,
and, so, he is to be regarded highly by one
and all.

Parśurāma - Great sage, Viśvāmitra, one must note that
crocodile also resides there in the sea
(Sāgara) along with jewels.

Lakshmaṇa - Revered ones, I am unable to listen to the
censure of my brother. Brother, give me
an order.

रामः - लक्ष्मण, असमयोऽयं क्रोधस्य । अत्र बलप्रदर्शनस्या
वश्यकतापि नास्ति ।

परशुरामः - कथम् ! श्रुतं किल युष्माभिरेतद्रामवचनम् ! अनावश्यकं
बलमित्युक्त्वा धिःकरोति मे रौद्रशौर्यम् ।

जनकः - जामदग्न्य, केनापि न धिःक्रियते त्वदीयपराक्रमः । ननु
विनय एव प्रदर्शितो रामेण ।

विश्वामित्रः - वैरं किल विकल्पप्रकल्पकम् । भार्गव, क्रोधान्धः
खलु त्वमसमर्थो दूष्टं रामस्य अभिरामगुणान् ।

Rāma - Lakshmaṇa, this is not proper time for
anger. Here, there is no need of showing
strength too.

Paraśurāma - How ? Have you heard of this Rāma's
words ? He reprobates my terrific heroism
by saying that there would be no need of
strength.

Janaka - Paraśurāma, no body reprobates your
valour. In fact, Rāma has shown modesty
only.

Viśvāmitra - Enmity causes doubt only. Bhārgava, you
are blind with anger; so, you are unable to
see Rāma's all agreeable qualities.

परशुरामः - महर्षे, भोः क्षत्रियपक्षपातिन्, स्वमूलजातिव्यामोहः
कदाप्यविनाभावी । तत एव रामप्रशंसां कर्तुमुद्यतोऽसि ।

जनकः - शान्तं पापम् ! भार्गव, ब्रह्मर्षी तव नोचितं पक्षपाता-
रोपणम् । तत् खलु मोहजनितम् ।

परशुरामः - (विहस्य) लोकविदिता विश्वामित्रपूर्वकथा । वसिष्ठस्य
धेनोः कृते तेन किं किं न कृतम् ? भगवन्तं वसिष्ठं हन्तुं
अशेषयत्नोऽपि तेन कृतः । यदा ब्रह्मतेजसः
पुरतस्त्वकिञ्चित्करो ह्यभवत् तदा ब्रह्मतेजोबलं बलमिति

Paraśurāma - Oh great seer ! oh partial one towards
warrior-class ! infatuation in one's own
cast is never inseperable. That is why you
are praising Rāma.

Janaka - May the unholy idea disappear !
Paraśurāma, it is not proper for you to
impose the sense of partiality on the seer
who has reached the Supreme State. This
(sense of Partiality) is to occure owing to
passion.

Paraśurāma - (Laughing) Viśvāmitra's life-history is
known to the world. What is that he had
not done for the sake of the cow belonging
to Vasiṣṭha ? He had left no stone unturned

मन्वानः सः स्पर्धया ब्रह्मत्वमासादयितुं तपश्चकार इति
त्रिभुवनेष्वपि विदितम् ।

रामः - भार्गव, पूर्वजीवनकथां पूर्वजन्मकथा इति मन्तव्यम् । पूर्वं
पित्राज्ञया स्वहस्तकृतं मातुर्वधस्य पापमपि पश्चाद्भवता
समूलं प्रमृष्टमित्यस्मिन् अवसरे ज्ञापयामि । अद्य
अविरततपःपूतो मे गुरुर्विश्वामित्रः पूज्यवसिष्ठसमान-
ब्रह्मर्षिरिति देवैः पूजितः । किं बहुना, भगवता

to kill venerable Vasiṣṭha. When he became helpless before the brahmanic luster he thought that the strength of brahmaic luster to be the real strength; and, so, he practiced penance with a spirit of competition to get brahmanism; and, this fact is known to the three worlds.

Rāma - Paruśurāma, the incident of past life is to be considered as the incident of the past birth. I would like to remind you that in the past you had killed your mother with your own hand by the order of your father; but, even that sin is now completely rooted out. Now, my teacher, Viśvāmitra who has become pure with ceaseless penance is honoured by gods also as a seer of the Supreme State and equivalent to Vasiṣṭha. No need to tell much; this revered one has

प्रकृतिसुलभो दुर्मोक्षणः कोपोऽपि निगृहीतः । नो
चेदीदृशेण भवतो वचसा क्रुद्धेन महर्षिणा त्रिभुवनमपि
भस्मसाद्भवेत् ।

परशुरामः - भो दाशरथे, किं मामुपादेष्टुमिच्छसि ? कृतं विश्वामित्रवृ-
त्तान्तेन । त्वया सह मम कार्यम् । अन्त्यकाले
अन्तकस्यान्तिके यदि युष्मदसमानं शौर्यं
प्रकाशयितुमिच्छसि चेत् तर्हि सन्निहितोऽयमवसरः ।

दशरथः - भार्गव, भवान् खलु क्षत्रियवधाद्विरतोऽहमिति कथयित्वा

controlled even his anger which was not easily be discarded and which was natural to his nature. Otherwise, this great seer, by listening to your such a word, would have had turned the three worlds into ashes.

Paraśurāma - O Rāma, do you wish to preach me ? Enough of the matter concerning to Viśvāmitra. My dealings are with you. It is the last period of your life; and, if you wish, it is the proper time for you to show your unequalled heroism before this god of death.

Daśaratha - Paraśurāma, you had offered the land conquered to Kaśyapa and had gone to the Mahendra-mountain to practice penance;

जितां भूमिञ्च कश्यपाय दत्त्वा तपः कर्तुं महेन्द्रपर्वतं गतवान्
 आसीः । कथम्, मम सर्वनाशायैव त्वमद्य सम्प्राप्तः ?
 रामेण विना प्राणान् धारयितुम् अहं सर्वथा असमर्थः ।
 तेन विना तस्य प्रियभ्रातरोऽपि न जीवन्ति । अन्ततः,
 इक्ष्वाकुकुलं समूलं विनश्यति । जामदग्न्य, कृपया जहि
 तावदिमं जनम् । मा भून्मे कुलक्षयः ।

परशुरामः - दशरथ, क्षत्रवधाद्विश्रान्तोऽहमिति यत्तत् सत्यमेव । परन्तु,
 शिवधनुर्भङ्गं तापसमुखेन निशम्य पर्याकुलितः सशेषं
 दुष्क्षत्रियकुलं निरवशेषं कर्तुमनुसन्धाय अहमत्रागतोऽ-

and, you had confirmed yourself as retired
 from slaughtering warriors. Is it for my
 complete ruin that you have come here
 today ? I can't live without Rāma at any
 time. Without him his brothers also do not
 exist. At last, the Ikṣvāku-dynasty will be
 rootless. O son of Jamadagni, please kill
 this man.

Paraśurama - Daśaratha, it is true that I had stopped
 my task of killing warriors. But, I felt pain
 when I heard the words uttered by hermits
 about the incident in which the bow of Śiva
 was broken. I got excited and I have
 determined to annihilate the remaining
 rotten warrior-race. So, I have come here.

स्मि । तत्कर्म परिसमाप्य निवर्तिष्ये ।

लक्ष्मणः - (दशरथं प्रति) तात, न खलु, न खलु प्रार्थयितव्यो नृशंसोऽयं भार्गवः । क्रुद्धस्य मे भ्रातुः त्रिभुवनमपि चलपत्रपत्रायते । किमुत भार्गवः ?

परशुरामः - (विहस्य) रे बाल, कासौ क्षत्रियपांसुलस्ते भ्राता क्व च त्रिभुवनम् ! किं वृथा प्रलपसि ?

लक्ष्मणः - इदं सत्यमसत्यं वा वेत्तु सर्वा वसुन्धरा ।
दुर्धर्षरामसामर्थ्यं सुव्यक्तं शौर्यकर्मसु ॥६॥

I shall accomplish that work and then, I will return.

Lakshmana - (Turning towards Daśratha) Father, you please don't... don't beg this cruel Bhārgava. When my brother becomes infuriated all the three worlds reach the state of the leaves of a fig-tree. Who is this Bhārgava ?

Paraśurāma - Oh! child! do you talk of the three worlds where as your brother is just a dust in the form of a warrior ? Why do you prattle in vain ?

Lakshmana - Let the entire earth know whether it is true or false. Rāma's unconquerable heroism is already evident in his heroic deeds. (6)

अलमलं गुरुजनापवादश्रवणेन । अद्यैकं दिनं
गुर्वाज्ञाव्यतिक्रमदोषदूषितो भवेयम् । आगम्यतां
युद्धाय ।

धशरथः - वत्स, लक्ष्मण, पूजनीयः खलु भगवान् परशुरामः ।
भगवता सह युद्धोत्साहः कदापि न भवेत् । वत्स,
शक्योऽपि ब्राह्मणवधः श्रेयस्कामेन परिहर्तव्यः ।

परशुरामः - (विहस्य) मम निग्रहो हत्सावचेय इत्येतयोः कथनम् । भो
राजन्, अतः परं नोत्सहे क्षन्तुम् अहमस्य मन्तुम् । प्रथमतो
लक्ष्मणं यमधानीं प्रेष्य पश्चादस्य ज्येष्ठभ्रातरम्प्रहरिष्ये ।

Enough of listening to the censure of elders.
Necessarily, today, I may be a subject for
blame of violating the words of elders.
Come to combat with me.

Daśaratha - Child, Lakshmana, revered Paraśurāma is,
no doubt, worthy of worship. Let there not
be any enthusiasm to combat with this
honourable one. Son, one who is after
one's welfare should avoid the slaughter of
a brahmin even though it is at hand.

Paraśurāma - (Laughing) These two talk as if my
suppression is at the reach of their hands.
O king, I can't, no longer, endure the
offence of this fellow. First, I send this
Lakshmana to the abode of the god of

(परशुमुद्यम्य लक्ष्मणं हन्तुमिच्छति ।

लक्ष्मणोऽपि धनुर्गृह्णाति ।)

रामः - (लक्ष्मणं पार्श्वतः कृत्वा) भार्गव, अहं खलु त्वया हन्तव्यः, न लक्ष्मणः । भ्रातृप्रेम्णा परशुवाक्यानि स उक्तवान् । तव जितेन्द्रियत्वमनुस्मृत्य तस्य वचसि क्रोधं न कर्तुमर्हसि ।

परशुरामः - एवं भवतु । (परशुम् आत्मनः स्कन्धे स्थापयति ।)

death and then I will kill Rāma.

(He raises the axe to kill Lakshmaṇa; Lakshmaṇa too takes his bow in hand.)

Rāma - (Setting Lakshmaṇa a side) Bhārgava, it is to me that you are to kill but not to Lakshmaṇa. He uttered harsh sentences owing to his love in his brother. You please recollect your mental state of conquering all organs and don't get excited by listening to his words.

Paraśurāma - Let it be so. (He holds the axe by his shoulder)

विमुखोऽन्यवधाद्राम क्रुद्धः परशुनामुना ।

मन्दशल्याध्यमहाभाग ते भिनदिम शिरो युधि ॥७॥

युद्धाय सज्जो भव ।

रामः - महातपस्विन्, पितुर्वचनमनुसरता मयापि ब्राह्मणो न धर्षयितव्यः । त्वं यदि मां हन्तुमिच्छसि प्रयतस्व तावत् ।

परशुरामः - (आत्मगतम्) पितुर्वचनपरिपालकोऽयं मया सह न योत्स्यते । अशस्त्रपाणिहननन्तु महान् दोषः । अस्य

O great one praised by stupid fellows, I, averted from annihilating any other man, infuriated, and, holding the axe in hand break down your head in the fight. (7)

Be prepared for combat.

Rāma - O great sage, I am to follow my father's words. I too don't hurt a brahmin. You may exert yourself if you would like to kill me.

Paraśurāma - (Himself) This man, maintaining his father's words won't fight with me. To kill unarmed one is a great offence. I feel, he has attracted my mind by his solemn speech. Let it be there. (Outwordly) Rāma, you are the only person of extra-ordinary

गम्भीरया वाण्या मे मनोऽपि हतमिव मन्ये । भवतु ।
 (प्रकाशम्) भो दाशस्थे, मत्सम्मुखीनेषु क्षत्रियेषु भवान्
 एक एव अतिशेते यः खलु स्वसहजगम्भीरया वाण्या
 मन्मानसमपहरति । त्वयि प्रीतोऽस्म्यहं तवानेन
 स्थैर्येण । परन्तु, हरकार्मुकभङ्गसञ्जातावलेपस्य ते
 शौर्यमस्मिन् वैष्णवे धनुषि दृष्टुमिच्छामि । एतद्वृहीत्वा
 ज्यां कर्षय तावत् । यद्यस्मिन् विजेष्यसे तर्हि मां विजे-
 ष्यसे । नो चेद्याचस्व मां क्षमाम् ।

रामः - क्षत्रियोऽहं न याचे । तद्विष्णुधनुर्दीयताम्मे । तर्कयाम्यहं
 भवन्तं श्रान्तमनेन धनुषा ।

nature among all the warriors who faced me, because, you have attracted my mind by your solemn speech free from deceit. I am pleased with you because of your tranquil attitude. But, you are haughty owing to your act of breaking Śiva's bow: I would like to see your valour in this bow of Viṣṇu. Take this and pull the bow-string now. If you will get success here you may think that you have won me; otherwise, beg my pardon.

Rāma - I am a warrior; I don't beg; give me that bow belonging to Viṣṇu. I think, you are exhausted with that bow.

परशुरामः - (विहसति) परशुरामः श्रान्तः ! (पुनर्विहस्य) एवं परिहरतु
भवान् तावन्मदीयमायासम् । गृहाण तावदेतद्धनुः ।

(धनुर्ददाति । लघुशंखडिण्डिमरवः श्रूयते । रामो
धनुर्गृह्णाति । ज्यामाकर्णान्तमाकर्षति । ज्यानिर्घोषं
प्रतिध्वनति । सर्वे निर्निमेषेणावलोकयन्ते । विस्मित-
स्तम्भितो जामदग्न्यः ।)

रामः - परशुधर, आलोकय । कथ्यतां कथमेतद्धनुर्मया शोभते
वा न वा इति ।

Paraśurāma - (Laughig) Paraśurāma is exhausted!
(laughing once again) So, you may relieve
me from my fatigue. Now, hold this bow.

(He gives the bow; light sound of conch-
shell and drum is heard. Rāma takes the
bow, pulls its string up to ear. The sound
of the bow-string resounds. All behold
with their eyes unclosed. Paraśurāma is
astonished and he stands still.)

Rāma - Axe-holder, please see (here) and tell me
whether this bow is graced with me or not.

परशुरामः - आश्चर्यम् ! धनुर्गृहीतम् ! अये, किन्तु खलु क्षणमात्रे
त्वयममितस्निग्धतेजोराशिर्भूत्वा मम हृदयं समूलं -
कम्पयति !

रामः - (मन्दस्मितेन स्थिरस्वरेण च)

जमदग्निपुत्र, तावच्छिन्धि ममकाररूपाच्छादनम् । पश्यतु
किल परशुरामरामयोरेकत्वम् । कृतमत्रावयोर्द्वन्द्वन-
टनेन । सङ्क्रामतु तावत्तेजस्तेजसि । जामदग्न्येन मया
कृतं सर्वमभीप्सितं कर्तव्यम् ।

Paraśurāma - Wonder ! The bow is held! Oh, what
is this that this man, growing to an
unmeasureable mass of luster shakes my
heart absolutely !

Rāma - (With a smile and a firm tone) Son of
Jamadagni, now, tear into pieces the
covering which is in the form of self-ego.
Behold the oneness in Paraśurāma and
Rāma. Enough of our duel act. Luster shall
become one with luster. I have done the
intended task to be accomplished by being
Paraśurāma.

परशुरामः - दाशरथौ स्थिरमद्य जगन्नियामकं सर्वं तेजः ।

(निमीलिताक्षो भूत्वा ध्यानमुद्रायां तिष्ठति ।)

विश्वामित्रः - राजानौ, पश्येतां रामतेजः । अस्मिन् रामचन्द्रे
मोहमयीं दृष्टिं मा कुरुताम् । दशरथ, स्मर तावत्तदानीं
सभायामयोध्यायां मम सर्वेषां समक्षमभिहितम् यथा -

“अहं वेदिम महात्मानं रामं सत्यपराक्रमम् ।
वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥”

Paraśurāma - The entire mass of luster which controls the world is now settled in Rāma. (He closes his eyes half and stands in a meditative posture)

Viśvāmītra - Kings, behold Rāma's luster; don't have stupefactional love in this Rāma. Daśaratha, remember what I had said the other day in the assembly before all who were present there;

“I know this great Rāma who possesses the true heroism. Vasiṣṭha, the great lustrous one also knows him; the others who know him are the hermits.”

इति । अथात्र इदमस्तु भरतवाक्यम् ।

गुरुप्रसादलब्धश्रीरध्यात्मज्ञानसम्पदा ।

प्रजा स्वानन्दमयतामापादतलमस्तकम् ॥८॥

“इति प्रोफेसर्-श्रीगुरुपाद-के-हेगडेविरचितं तेजस्सङ्क्रमो नामैकाङ्कं
नाटकं समाप्तम् ।

ॐ तत् सत् ॐ

And, now, this is the sentence wishing good to all who are engaged in wordly affairs :

People acquired of glory with the blessings of elders may get their real happiness fully by attaining weath of metaphysical knowledge. (8)

Here the one act play titled Tejassankramah, composed by Prof. Gurupad K. Hegde is completed.

Om Tat Sat om



PROF. GURUPAD K. HEGDE : Born in agricultural family on 18th May 1941 in a small village Umbalekoppa of Sirsi Tq. in Uttara Kannada Dist. of Karnataka, India. Studied up to the 4th standard and discontinued owing to poverty. Worked in paddy field and betelnut garden till the age of 20. Resumed study with Self-studying books and did external S.S.C. in 1962. Joined M.E.S. College at Sirsi for two years and then went to Karnatak College, Dharwad and took B.A. in 1966 with GURUNATH BEVOOR MEMORIAL PRIZE for securing FIRST RANK with FIRST CLASS in Sanskrit and took M.A. in 1968 with C.D. DESHMUKH PRIZE from

Karnatak University for the FIRST RANK with FIRST CLASS. Joined Lal Bahadur College, Sagar, Shimoga Dist. as lecturer & H.O.D. of Sanskrit in July 68: then, became Reader and now PROFESSOR OF SANSKRIT since 1986

PUBLICATIONS :

1) KĀVYADALLI DHVANI - 1971 2) SAMSKRITA VYĀKARNA DEEPIKA - 1976. 3) PUN IN SANSKRIT LITERATURE - A NEW APPROACH - 1982, Published by Prasaraṅga, University of Mysore. 1) VASTAVA (Collection of Kannada Lyrics)-1982, 2) ADHYĀTMA SRI RAMASTŌTRAM -1988, Published by Vāstava Prakashana, Sagar. 1) VEDĀDIGAḢAḢ ŚLEṢPRAPANĀ -1993, Published by Veerapur Math, Sagar. 1) ŚLEṢASIDDHĀNTAḢ, 2) KANNAḢAVĀNMAYAVIKĀSE SANSKRITASYA PRABHĀVAḢ, 3) TĒJASSŒKRAMAḢ, 4)ADHYĀTMA-STŌTRAMANTRABHĀVAGĪTĀḢ with own English Version Published by Malnad Research Academy (R.), Shimoga in 1998-99. Hundreds of Articles in Sanskrit, Kannada & English published in various Journals, Commemoration volumes, periodicals and Kannada Viśwakōṣa, etc.

AWARDS & HONOURS :

1) PANDIT NAVEENAMRĀMĀNUJĀCHĀRYA SK. RESEARCH AWARD of 1973 by university of Mysore for the Manuscript of KANNAḢAVĀNMAYAVIKĀSE SANSKRITASYA PRABHĀVAḢ. (2) MYSORE UNIVERSITY GOLDEN JUBILEE RESEARCH AWARD of 1978 given for the best thesis published in 1976 to 78. In 1980 for the said SANSKRITAVYĀKARANADEEPIKĀ (3) PANDITA-PARISHAT AWARD of 36th All India Oriental Conference, held in Pune in 1993 for sanskrit article 'INDRAH PRABANDHASLEṢA' (4) Appointed by U.G.C. as SUPERVISOR for University Level Book Writing Scheme in 1971. (5) Honoured as a Sanskrit Poet by the Govt. of Karnataka in the Mysore Dasara Festival 1983.

CHAIRMANSHIP :

(1) S.S.L.C. (10th Std.) FIRST LANG. SANSKRIT TEXT BOOK COMMITTEE and produced text book 'SANSRITA CHANDRIKA' in 1994. (2) Board of Studies in Sanskrit (U.G.) of KUVEMPU UNIVERSITY since 1996 (3) First Year & Second Year Deg. Sanskrit Text Book Committee and produced three text books 'SANSKRITAMAYŪKHAM-I and 'SANSKRITA-VĀNĪJYALAHARI-I in 1997 and SANSRITASUDARŚINI -I in 1998.

CONFERENCES ATTENDED :

Presented papers on own ŚLEṢASIDDHĀNTAḢ in All India Oriental Conferences beginning with 30th session held at Shantiniketan (W.B.) in 1980 and upto to the recent 37th session held at Rohatak (Haryana) in 1994. In the last one the paper was of a different topic titled 'UPANAYANA AND SIMILAR ASPECT IN MUSLIM TRADITION. Presented paper PERCEPTIONAL PUN IN EPICS (under U.G.C. sponsorship) in the 8th World Sanskrit Conference held in VIENNA (Austria) in Aug. 1990. Presented paper 'THE NUMEROLOGICAL SIGNIFICANCES IN THE BHAGAVADGEETA in the 9th World Sanskrit Conference in MELLBOURN (Australia) in Janaury 1994. Presented Paper VISNU THE MASCULINE FORM of PARAŚĀKTI in the 10th World Sanskrit Conference in Bangalore (India) in 1997: PARTICIPATED IN THE CONFERENCES IN THE SANSKRIT KAVI SAMMELANAS also WITH OWN SANSKRIT PEOMS, beside attending a number of State Level Seminars & Conferences.